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UNITY

AN ORGAN OF REASONABLE RELIGION

The Unitarian

MONTHLY

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves." Tennyson

FAITH
FREEDOM
FELLOWSHIP

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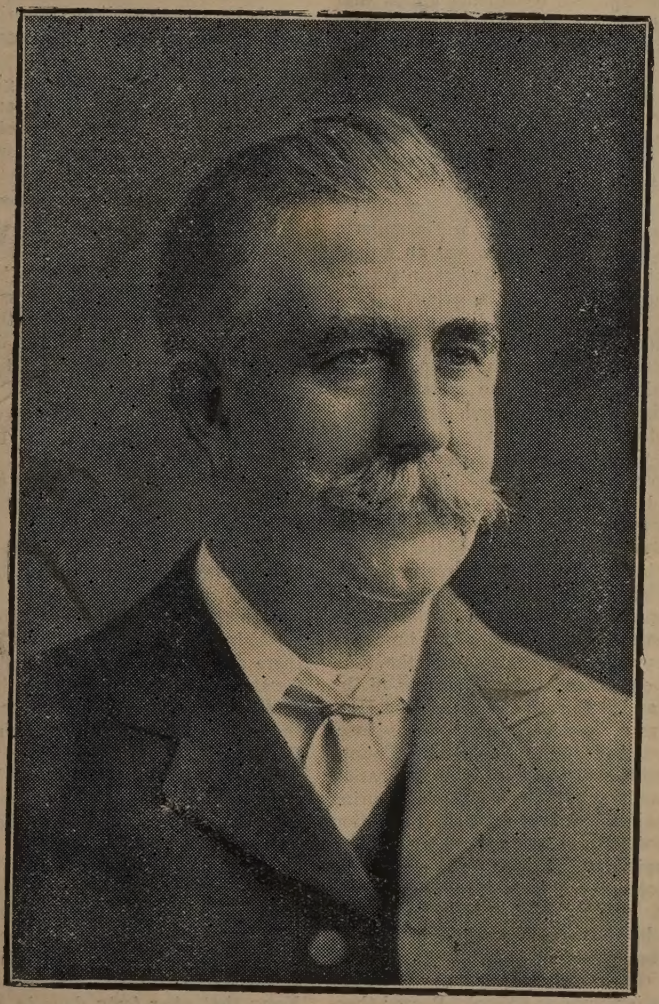

The late Alderman WILLIAM HEALEY, J.P., C.C.,
OF HEYWOOD.

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The late Alderman William Healey, J.P., C.C., of Heywood, whose death on Tuesday, November 4th, 1913, is such a grievous loss to the town and district of Heywood, to our Heywood church, and to our denomination in Lancashire, was born at Heywood, July 1st, 1852. At the early age of seven he was put to turn the wheel in his father's rope-walk; at 14 he was transferred to a local ironworks, and was apprenticed as a blacksmith. When out of his apprenticeship he rejoined his father and brother in rope making, and made use of his knowledge and experience by introducing mechanical improvements which were of considerable advantage in the business. He proved himself to possess exceptional organising ability and great business aptitude, so that ultimately the firm which became known as that of Healey Brothers, Ltd., had its connections all over the country and its agents established abroad, running several large mills, and employing hundreds of operatives. He became director, too, of several cotton mills in the district, and for over 30 years was a familiar figure on the Manchester Exchange, was an Associate member of the Liverpool Cotton Exchange, and a member of the Manchester Chamber of Commerce. But business and commerce did not monopolise his activities. He was an ardent Liberal politician of Radical and Democratic sympathies, and in religion a thorough Unitarian.

For years he was the leader of the Liberal party in the Heywood division of Lancashire up to his death, acting with tact, courage, and initiative, and was an able platform speaker. Denied the advantages of adequate school education in boyhood, he had diligently made good the early deficiency by wide and careful reading, by the study of political history and other subjects of general interest, and spoke from a well informed mind. For nearly 30 years he was a member of the Heywood Town Council, was 11 years an Alderman, was twice elected Mayor of the borough (1896,1897), and in the Diamond Jubilee year was presented to Her Majesty Queen Victoria. His dominant interest in municipal politics was education. He fought hard and persistently for the establishment of good schools in Heywood, was chairman of the Education Committee, chairman of the Governors of the Secondary School, and a Governor representing Heywood on the Grammar Schools at Bury. For several years he was a member of the Lancashire County Council, and an influential member of its Education Committee. He was largely instrumental in securing public baths, a Free Library, and recreation grounds for Heywood. From 1898 onward he has also been a borough magistrate. He was a life member of the Manchester Geographical Society, a Fellow of the Imperial Institute, member of the Manchester Reform Club, and of the National Liberal Club, London.

He was a Unitarian by strong conviction as well as by birth, and was one of the first scholars to attend the Heywood Unitarian Sunday School. Reared theologically in Britain Hill Sunday school and church, he was all through life in unbroken connection with both. Never had church a more devoted member or worker. In turn Mr. Healey filled every office in school and church, and was chairman of the Chapel committee and superintendent of the Sunday school at death. He was often prominent at Unitarian denominational meetings in Lancashire. He has been described as "Heywood's foremost citizen," and he was certainly the beloved leader of the Heywood Unitarians. A man of keen mind, wide experience, and of varied interests, he had broad and generous sympathies; was a life-long teetotaler and earnest advocate of temperance reform; ever ready to encourage healthy games and sports; frankly looking to religion for inspiration, and setting a noble example of character as a man and a citizen. He was a generous helper of struggling Unitarian churches, and in a multitude of ways his personal influence will now be sorely missed.

Mr. Healey died after a surgical operation in the full vigour of practical ability and force of character, in his 62nd year. The memory of him and of his noble record remains to inspire others to high endeavour for humanity and for God.

The Wide World.

In the "Christian Register," U.S.A., we are told that Sunday, October 19th, was a great day for the Winnipeg Unitarians. It was then that the Rev. W. Copeland Bowie preached the dedicatory sermon at the opening of the new church, to a crowded congregation—a sermon "notable for the strong and convincing exposition of the Unitarian position, and also for choice phrasing and pleasing presentation."

Our American co-religionists are not bound by a narrow parochialism. The Postal Mission of the Worcester League of Unitarian Women (U.S.A.) advertises Unitarian literature in leading German newspapers.

The Rev. Rudolf Walbaum, of Alzey, Rhein-Hessen, is an avowed Unitarian and editor of the "Free Protestant," a Unitarian journal. He co-operates with the American Post Office Mission.

Out in Dallas, in the far West of the United States, there are signs of the existence of the old orthodoxy, for at a meeting of the Unity Club recently Dr. W. L. Smith read a paper on "Recent attempts to modify the School Books of Texas in the Interest of By-gone Dogmas."

Dr. J. T. Sunderland, whose Unitarian Mission to Japan has already been noticed, has since gone to Shanghai, China, to prepare the way for the holding of a Theistic Congress there.

The Unitarians of America are organising with growing earnestness for foreign missionary work. The first Unitarian Missionary Conference was held recently in Channing Hall, Boston, with that object. It is felt that there is a world-wide call for our message.

November 20th Dr. Sunderland writes from Hong Kong that after forty days in Japan he spent thirty days in China, including ten days at Shanghai, where

he was the guest of Dr. Gilbert Reid, Director-in-Chief of the International Institute of China, and at which Institute he delivered six lectures. He also succeeded in making arrangements for one of the congresses of Universal Religion to be held in China.

Scenes in Christian History.

By Rev. WILLIAM C. HALL, M.A.

VII.—CHARLEMAGNE.

On Christmas Day, 800, there took place in the Church of St. Peter at Rome an event which Mr. Bryce in his great treatise on "The Holy Roman Empire" describes as "one of those very few events of which, taking them singly, it may be said that if they had not happened the history of the world would have been different." This was the coronation by Pope Leo III. of Charles, King of the Franks, better known as Charlemagne, or Charles the Great. The ancient building was crowded with clergy, nobility, and soldiery, probably the most remarkable body of worshippers that had ever filled it, when at the close of the service, as the great King was in the act of rising from his prostration before the altar, the Pope placed on his head a splendid crown and anointed him Cæsar Augustus, uttering the prayer "God grant life and victory to Charles Augustus, the great and pacific Emperor." This act, which seems to have been almost spontaneous on the part of the Pope, and recognised with some little surprise and diffidence by the King, was probably induced primarily by the gratitude of Leo for the protection which Charles had afforded him, but it was no more actually than the public acclamation of the position which Charles, through strenuous years of kingship, conquest, and fidelity to Rome, had won. It symbolized his dominance of Europe as a ruler, and his pre-eminence as a defender of the Church. It represented his right to be regarded as the successor of the emperors of the old Roman Empire, and as the prince of the new Empire which Christianity had virtually established. Incidentally—and the incident had greater historical significance than the main fact—it implied the right of the Pope, as the vice-regent of God, to confirm, proclaim, and invest even the most powerful secular princes. This act, which cannot have been one of great premeditation—so we think after considering the various points of discussion raised concerning it — had political consequences which ran through three centuries and affected every social and religious movement of the middle ages. It reaffirmed and cemented an alliance between State and Church begun by Constantine which even unto this day has not been entirely broken.

At the time of this coronation Charles was already master of Europe, lord of all nations, except our own, which had been touched by the influence of Christianity. Inheriting from his father a divided kingship, he had rapidly obtained possession of the paternal domains and had extended their frontiers. Lombardy fell before him; gradually he pushed his conquests over the wild and often rebelling and recriminating Saxons and Huns, until there was not a square inch of Western Europe that was not fast in his grasp and not a nationality that did not own his sovereignty. And allegiance to him meant also allegiance to the Christian Church. Literally did he baptise the nations. The submission to him of conquered peoples was immediately followed by their baptism en masse, and by their compulsory formal confession of the Christian faith. Instead of the persuasiveness of the missionary Charlemagne used the force of the conqueror, and, like Mahommed, promoted the faith by the sword. He completely succeeded in what was obviously his ambition, to bring all the nations of Roman Christianity into one consolidated empire and to make them spiritually the subjects of a united Church.

On the political and religious issues of the work of Charlemagne we have nothing here to say, nor of him as a personality judged according to our moral standards will we speak; we can only describe him as incomparably the mightiest man of his time, a giant in stature, in physical energy strenuous and exhaustless, in mental power restless, limitless in ambition, and in will intractable, unswerving, and irresistible. Let us not, however, leave the impression of brutality. Under Charlemagne Empire and Church were largely re-organized, and for the increasing and frequently colliding power of each a modus vivendi was established; social customs were shorn of much of their barbarity; and no little impetus was given to literature and art. Civilizing influences followed his conquests, and the general religious life of Europe was advanced. Whether eventually on other lines the politics and religion of Europe would have developed more satisfactorily is beyond our speculation; we cannot well form an idea. We simply, as we admire greatness in many kinds, look upon a mighty man and think of a work that had mighty issues.

An Invitation!

You are invited to the nearest UNITARIAN CHURCH in your neighbourhood.

There you will find

RELIGION combined with FREE THOUGHT.

The CHRISTIANITY OF CHRIST, not of the Creeds.

WORSHIP free from Superstition.

It stands for!

The Fatherhood of God,
The brotherhood of man,
The leadership of Jesus,
Salvation by character,
The progress of mankind.
Onward and upward forever.

We accept the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man.

In the freedom of truth and the spirit of Jesus, we unite for the worship of God and the service of man.

Britain Hill Unitarian Church

HEYWOOD.

The Unitarian congregation at Heywood was founded in 1856 by Unitarians of Bury under the leadership of the Rev John Wright, B.A. Some members of the Bury (Bank-street) congregation lived in Pilsworth, and the Nuttall family, of Broadfield Farm, Heywood, were instrumental in bringing Unitarian Missionaries to the town.

The first meeting, in June, 1856, was held in a room in Oak-street, behind where the Free Library now stands, the preacher being the Rev. John Wright, B.A., and the congregation numbering only six or eight persons. No movement could ever have been started under more apparently unpromising conditions. But on the second Sunday Mr. Benjamin Glover, a lay-preacher of Bury, conducted the service, and became so attracted to the work that he was soon the honorary pastor of the young and growing congregation. A large room was taken at Mossfield, September, 1857, and a Sunday school started. The congregation grew, and on March 15th, 1858, at a great meeting of Unitarians held in the town, including some from Bury, Rochdale, and Manchester, the Rev. Benjamin Glover pleaded for a good building as a chapel, with the result that, with the assistance of prominent laymen bearing the honoured names of Grundy, Heape, and Wrigley, the plot of land, Britain Hill, was secured. It was a rough, high sandhill, and required to be lowered several feet in preparation for the builders. During 1858-9 members of the congregation did this after their ordinary daily work, and the foundation stone of the present chapel was laid by Mr. Thomas Wrigley, of Timberhurst, Bury, on August 29th, 1859.

The opening services were held, November 24th, 1860, and over £1,000 was then raised towards the cost, amounting to £1,700. The pulpit was occupied by supplies until the beginning of 1864, when the services of Mr. John Fox, a student from the college at Manchester, then known as the Unitarian Home Missionary Board, were secured through the instrumentality of the Rev. John Wright, B.A. The N. and E. Lancashire Unitarian Mission contributed £30 towards the stipend. Under the Rev. John Fox the congregation made great progress. In 1866 the handsome chapel and convenient schoolroom were both complete and out of debt, in 1870 an organ was purchased; in 1875 the congregation declared itself independent of financial aid from the N. and E. Lancashire Unitarian Mission. £550 was raised and spent in 1876 in repairs and renovations and various alterations. In 1878 Mr. Fox resigned his charge after 14 years magnificent work, having made both the congregation and school teeming with rich and vigorous life.

He was succeeded by the Rev. William Bennett, 1879-1882, whose short ministry was terminated by a fatal illness after signal service and much good work, including enlargement of the ladies' classroom. The Rev. J. E. Stead followed, 1883-1891, during whose ministry the young men's classroom was enlarged, and over £400 was raised for a new heating apparatus and for chapel decoration. With the uprising of young life in the congregation came ever increasing prosperity and liberality, and during the ministry of the Rev. T. B. Evans, M.A., 1892-1913, commodious schools were built (1897), and the original fabric has since been all thrown into the chapel for the sole purposes of worship. Besides the amount raised to meet current expenses, over £4,000 were spent upon equipment of chapel and school up to 1909, to enable the great work of religious inspiration and social service to be carried on more efficiently.

Of the old pioneers—those bearing the names of Chadwick, Firth, Healey, Jerrard, Nuttall, Rhodes, Whitworth—had passed on, but their descendants who remain are animated by the same spirit.

The recent death of Alderman William Healey, twice Mayor of Heywood, chairman of the Chapel Committee, and superintendent of the Sunday school, leaves behind a sense of irreparable loss. The inspiration and memory of his fine example remain, with the responsibility to maintain the work in a manner worthy of the Faith which he and his devoted fellow-worshippers loved so well.

Both congregation and Sunday school are in a very flourishing condition. Now that the Rev. T. B. Evans, M.A., to the deep regret of the congregation, has concluded his ministry, the pastorate is vacant, and steps are being taken to appoint a successor. For 21 years Mr. Evans, in the words of Mr. Councillor David

Healey, "captained their ship in such a way that no one could have improved on it." This and other testimonies were uttered at a farewell presentation soiree, October 4th. With such a live congregation and its connected institutions the ministry at Britain Hill must naturally be a live ministry. A church such as this is a centre of quickening and life-giving power in the town and neighbourhood in which it is placed; it sends forth a leavening influence that is expressed in many forms of public service and social duty. Its members have ever been active and prominent in local movements for the public good, and have taken their part in the various responsibilities of citizenship, and in denominational affairs. The religious faith and worship of such a church are the inspiration of nobleness of life, of uprightness of character, of exalted aims and efforts for truth and righteousness.

Literature.

"Young Days," Vol. XXXVIII, 1913, 1s. 6d. net. "Lessons from the Painters," by Lucking Tavener, 1s. 6d. net. Motto Card for 1914, 1s. per dozen, postage 2d. Sunday School Association, Essex Hall, Essex Street, London, W.C.

"Young Days" is described as "an interesting magazine for children and young people," and it is edited by the Rev. J. J. Wright, F.R.S.L. It is as bright as ever, which is saying much. It contains 192 pages of Stories, Anecdotes, and Verses, and over 100 pictures. There is also a coloured frontispiece. As a gift book or a prize it is particularly suitable. There are most informing papers on "Heroes and Heroines of History," others on "Mother Nature's Children," pages of "Temperance Ideas," as well as "Guild Work" and Puzzles. There is nothing more wholesome in literature for young people than the material this attractive volume contains.

The Motto Card for 1914 has a coloured picture by Miss A. M. Odgers, and gives Bible Readings for the year for various schemes of lessons.

The Rev. Lucking Tavener's book, "Lessons from the Painters," is a unique production. There are copies of fifteen well-known pictures—works of great artists—included in the illustrations, and a chapter on each, explaining what these pictures mean and what they teach. The great painters dealt with include Raphael, Millet, Tuke, F. Bramley, Burne-Jones, Millais, Holman Hunt, G. F. Watts, Byam Shaw, and Frederick Walker. When it is said that the masterpieces noticed include "The Angelus," "A Hopeless Dawn," "The Golden Stairs," "The North-West Passage," "The Finding of Jesus in the Temple," and other notable works, it is sufficient to indicate the value of the contents. Mr. Tavener provides suggestive lesson matter in his expositions, and brings to his subjects a mind long trained in art study and criticism. The illustrations are very good, and the reading matter is set in clear bold type. There are also six portraits of the painters in addition to their pictures. Interesting biographical details concerning the artists are given. Thus any reader of this book knows something of each artist as well as of his pictures. The production of such a volume was a very happy thought, and it is safe to anticipate that there will be a great demand for it, and that new editions will be called for.

The Unitarian Reason Why.

WHY DO YOU BELIEVE IN GOD?

You believe there is a God. Can you tell why?

Can anything come out of nothing? If not, then everything comes from something else; in other words, there is a cause for everything.

The man who first made a chair was the cause of the chair. The thought of it took shape in his mind, and after that he put the idea of it into outward form, and the first chair came to be. That man was not only the cause but the creator of it.

There was a time in the far-off past when there were no flowers. Who was it made the first daisy? Was it man? Has any man been clever enough to make a live daisy? If no man ever made it could anything lower than man, anything less intelligent, be capable of it? If not, it must have been some power higher than man, wiser and more intelligent than he.

That power was the Cause and the Creator of the daisy. The thought of it must have first existed, and afterwards the thought or idea of the daisy was embodied in outward form.

But there are many other things besides daisies which man has not made and cannot make. He did not make this world we call the earth. He did not make the fishes, the birds, the animals. Therefore this Power which can do greater things than man must be the Creator of this world and of all the living things upon it.

It is said that man grew from the lower animals. But who caused man to grow from the lower animals? Man could not do it because then man was not. It was this greater Creator who did it.

Now these are facts which no man can dispute. All men believe that there is this creative Power. Some call it Energy, or Nature, or Force, but you call it God.

Is not this the reason why you believe there is a God?

FOR NEW YEAR.

Sing anew the old delight
In life's common springs of good—
Health and sunshine, sleep and nigl·
Honest work and simple food.

What is all the rest to this,
Wealth without to wealth wit'
What is good, if man should r
Where its very springs be

Home Circle.

New Year Thoughts.

Let us walk softly, friend;
For strange paths lie before us, all untrod;
The new year, spotless from the hand of God,
In thine and mine, O friend!

Let us walk straightly, friend;
Forget the crooked paths behind us now;
Press on with steadier purpose on our brow,
To better deeds, O friend!

Let us walk gladly, friend;
Perchance some greater good than we have known
Is waiting for us, or some fair hope flown
Shall yet return, O friend!

Let us walk humbly, friend;
Slight not the heartsease blooming round our feet;
The laurel blossoms are not half so sweet,
Or lightly gathered, friend.

Let us walk kindly, friend;
We cannot tell how long this life shall last,
How soon these precious years be overpast;
Let love walk with us, friend.

—Lillian Gray.

"The Story of Jim Benson."

By the Author of "As a Man Thinks," etc.

CHAPTER I.—EARLY YEARS.

It is quite a commonplace story. Jim Benson was the youngest son of his parents. He was born at Bilby in the Midlands. His father was a poor agricultural labourer, and his mother had been in domestic service up to the time of her marriage.

When Jim was quite a child the family removed to Nirby, a village a few miles away. His parents were both pious people. They became connected with the Independent Chapel and were devoted in their attendance at worship. The theology imbibed at their chapel was of the narrow sort, though their worship was of the most reverent kind.

The religious atmosphere of the home was good. No one could have been more sincere than Jim's father, for religion was to him an awe-ful concern. It was the more awful because it was the expression of a stern and gloomy faith. At the beginning of every meal when the family were assembled together the father made a long prayer, uttering a sense of their unworthiness to receive, and the meal closed with a similar pouring forth of thankfulness and praise for [illegible] favour.

[illegible]'s mother, devout soul as she was, had a [illegible]s of spirit that no gloomy faith could repress. She had the genial grace of humour, and her eyes would often sparkle with fun. Very kindly she was, but straight and frank in speech. She would say just what she thought. Motherly is the word that describes what she was; full of affection, and her boys and girls loved her as the best mother in the world. She was a truly religious woman. She had a deep sense of dependence upon God. "If it be the Lord's will," "If the Lord spares me," were phrases often upon her lips.

I said "her boys and girls." There were three sons and three daughters. The sons were—John, Joe, and Jim; the daughters Betsey, Ann, and Martha (Patty). John was the firstborn.

It was a very humble cottage they lived in. One fairly large living room with a scullery kitchen behind. Upstairs three bedrooms under the thatched roof. The thatch was not rainproof. Frequently were the family slumbers disturbed, if heavy rains fell during the night, by the dropping of water upon the bedroom floors, and various means were adopted for catching the water. Landlords of the poor do not always take care to shelter their tenants, but they are usually careful to get their rent.

The cottage fronted on the main street. It was at the corner of a narrow lane. Through the open door could be seen the simple furniture of the living place. There was the old case clock with only one hand, which only moved five minutes every hour, and which once belonged to Uncle John. Beside it hung, bright and shining, an old-fashioned copper warming pan. Over the mantelshelf were some framed photographs of relatives and members of the family.

Jim's father was a useful man of all work for a local farmer. Good as a hedger and ditcher; handy in the hayfield, and at a plough, and at many other things. But his hedging and ditching often in the wet made him a martyr to rheumatism, and when Jim was older his father fell from a hayrick and was injured so seriously as to be permanently lame, and henceforth he had to walk on crutches.

It was difficult to know what to do with these growing boys and girls. He wanted to give his children a better chance in life than had been his lot. When John was old enough he was sent to the market town and bound apprentice to a tailor. Joe became a sort of porter and general factotum for an ironmonger in a city at a greater distance. Jim was placed with a baker in a neighbouring village two miles away. Betsy and Martha went out to service. All of them had attended the village school and obtained a fair knowledge of the "three R's."

Sister Ann was delicate. She suffered much from a racking cough. Her pale complexion and the hectic patch of colour on her cheeks suggested danger of a "decline." And to the great grief of parents and family she gradually sank away and died of consumption.

John got through his apprenticeship, married, and being ambitious to get into a big way set up a tailor's shop on his own account. Then he urged that Jim

should leave the baking and go to him to become a tailor. This was agreed to, and Jim became a tailor. When out of his apprenticeship he remained with his brother as a "journeyman," otherwise a full workman, though on small wages. He was now a young man. He attended a dancing class to learn the poetry of motion on "the light fantastic toe." And there he met his "fate,"—Miss Elizabeth B.—a dark maiden with flashing brown eyes, quick and merry in movement and manner, with a suggestion often of mischievous but innocent fun in her looks. She danced well, and could sing a song in good voice. With Jim it was love at first sight. They became "engaged."

Now Jim went regularly once a month on Sunday to visit his parents five miles away at Nirby. And one Sabbath he took Elizabeth, or "Bet," with him to introduce her to his parents. Of course she was well received. And Jim and his sweetheart went with the family to chapel.

What thoughts thronged through his mind as they walked through the simple Nonconformist graveyard! And in the chapel where so many were present who were his schoolfellows and playmates in boyhood's days, and where old Mr. Bedford, the minister, looked down upon him from the pulpit with affectionate recognition in his glance; how sweet memories of childhood crowded upon him! Recollections of times when his heart had been touched by the appealing prayer, and the persuasive sermon came back to him and made this shrine of his early faith seem more sacred to him than ever—the House of God and the Gate of Heaven.

Ah! Yes. There are sweet and gracious influences in public worship. Jim Benson had felt them often, and felt them now. And was there not, too, the new happiness in his life, a pure love for her who was now dearest amongst his dearly beloved ones.

Jim stood on life's threshold. What changes of faith and circumstance had the future in store for him? It is a merciful providence that hides coming events from our view.

(To be continued.)

Anecdotes and Illustrations.

PLEASED TO OBEY GOD.

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend, "he always looks so pleased to mind, but I don't." A painful confession truly. But, perhaps, that boy had a wrong idea of God. He may have been taught that God is a stern, wrathful, and cruel being. If he had learned that God is Love, and always love and nothing else but love, he would have felt that God was his nearest and dearest friend, and would have been delighted to obey Him.

COMMUNION AND FELLOWSHIP.

Alone, the fine old beach yields to the blast, and lies prone upon the sward: in the forest, supporting each other the trees stand secure against the hurricane. The sheep that follow Jesus the Good Shepherd flock together. Communion is strength, isolation is weakness. The social element is the genius of Christianity.

HARD TO KILL.

Once a cat sprang at a gentleman while he was talking and bit him savagely. The owner, in whose house it happened, vowed that the poor creature should die, and to make sure of it he determined to kill the cat himself. So he did the deed to the best of his ability, dealt the death blow and then flung the carcase away. But, to his surpise, the cat walked into the house the next day.

It is just the same with a bad habit or a besetting sin: we make a determined resolve to kill it, and after a valiant fight we think it is dead, and then take our ease in a sense of false security until in a moment of weakness or on a sudden thoughtless impulse, we are surprised at finding ourselves back in the old way.

HOW GOD HELPS.

Edward, the Black Prince, who was but a youth of eighteen at Crecy, led the van. When pressed hard he sent to the king, his father, who with a strong company was watching the battle from high ground, begging that he would relieve him with some support. The king ignored the request; consequently another message came craving immediate assistance. "Go, tell my son," said the king, "that I know when succour is needed, and that I am not so careless a father as not to send it." He wished the honour of the day to be his son's, and left him to rely on his own resources and to the fuller use of his own powers, that he might win the renown by his own merit. So we should not expect God to do for us what we have power to do for ourselves. He helps us by giving us ability and strength to use in His service.

GOD, OUR FATHER.

King Henry II. had an ungrateful son who rebelled against him. So he besieged him in a French town. But the son being near to death desired to see his father and confess his wrong-doing; but the stern old king refused to look the rebel in the face. The young man, sorely troubled, said to those near him: "I am dying; take me from my bed and let me lie in sackcloth and ashes, in token of sorrow for ingratitude to my father." And thus he died. When the tidings came to the king outside the walls that his boy had died repentant in sackcloth and ashes, he flung himself on the earth, like another David, and cried out: "Would God I had died for him." But God is more than an earthly father. He is not less touched with sympathy for his suffering children, but more. If an earthly father would do anything to save a rebellious child, as many would, will not the heavenly Father of all do everything that is necessary to save even the worst?

SUNDAY SCHOOL HELPS.

Psychology—for Sunday School Teachers.

By FRANK H. DOUGHTY.

I.—WHAT IS PSYCHOLOGY ?

Psychology—with its superfluous "P," its foreboding "y," and fearsome looking "ch," and with that inevitable "logy" at its tail, seems in its very title to hold some occult, esoteric significance. Let this impression, however, be at once dismissed from the mind of the reader. Psychology is neither occult nor any branch of the Black Art, nor is it in any sense difficult or recondite. It is a perfectly respectable, very interesting, and to teachers useful science. While it holds no golden key to success in teaching it nevertheless is necessary if we are to approach our work in the right spirit, and our pupils with an understanding eye.

Psychology is the science of mental processes, or as some prefer to say, "states of consciousness," or others again "behaviour." Man is a rational being. This is not the utmost we may say of him by any means, but it is this fact—his rationalism—which marks him off from the lower orders of creation. Psychology is the study of this possession of man's. It is true that other animals have minds, and that their minds fall in the province of Psychology—under the name of Comparative Psychology—but none the less we as teachers are concerned with Psychology as far as it investigates the meaning of this term "rational," and in so far as it collects and systematizes the phases of mind concerned in our Thoughts, Feelings, and Actions. Our thoughts and feelings "take place" in the mind, and our actions originate therein.

Let us take a series of actions similar to those constantly taking place. A man is seated at his study table writing. Suddenly he gets up, goes to the bookcase, extracts a book, and after turning over leaves takes the book to the table, and with one eye on the book and the other on the paper goes on writing. He again rises and replaces the book, subsequently resuming his writing. A careless maid outside drops a pail, and you see a frown pass over the face of the writer, after which his face clears and he pursues the "even tenor of his way." Now another interruption occurs. The bell has rung, and the maid has opened the door to a man who asks if Mr. So and So is in. This time a momentary smile passes over the face of our writer. It is his friend whom he has been expecting. . . . . The friend has gone, and we find our writer again at his task. In going to the bookshelf again he unfortunately drops his fountain pen point first. An expression of anger is on his face, and an expletive passes his lips. The incident seems somehow to have unsettled him, for the writing does not go on so smoothly as before, and pauses are frequent. Another ring at the door is heard, and you see an expression of strained attention upon his face—he is trying to find out who has rung. A knock is heard at his door, and in response to his "Come in" the maid enters with a letter. He opens, and reads the note, glances up at the clock, and very hurriedly he rises, puts on his hat and coat, and passes out of the front door and down the street at a rapid pace.

Here we have a series of actions intelligible enough to us, who are so used to such behaviour, and who would probably have acted in much the same way under those circumstances. Intelligible though they are, however, if we let our imagination play around the incidents we find ourselves face to face with a mystery. It is the most commonplace phenomena which are often most wonderful.

The psychologist aims at understanding the sequence and causes of such acts and series of acts, thoughts, and feelings as are constantly passing through our minds. To thoroughly investigate even the "simple" actions of the man I have instanced is the work of a lifetime. A very little study of psychology is quite sufficient to make us aware of the wonder and marvel of the mind, and if we gain this feeling of wonder (which Carlyle says is the basis of worship) we shall have gained an inestimable boon, quite apart from its help to us as teachers.

Over the question of the sources of knowledge I will pass rapidly. In the first place, it is obvious that the chief source of information is our own mind. We can investigate (with more or less difficulty) the processes going on in our own minds. This we term "introspection," or turning our gaze *inwards*. The obvious difficulty (one might say "paradox") is that we use the very thing we are studying to study it with! But we can, notwithstanding this, gain much useful information in this way. Then we can observe the behaviour of others. The mind is very complex in its operations, and consequently investigation of behaviour is extremely difficult. Then we may experiment on the mind. An experiment is simply observation so contrived that nothing but the point we wish to observe is concerned. Fourthly, the study of children ("child study") has provided much of our psychological knowledge, and it is more particularly in this field that we as teachers both find help, and have contributed to the science. Child study, however, can only be undertaken by one with an advanced knowledge of psychology, although we must at the same time remember that the teacher may always verify the findings of the psychologists by studying his children.

Then, again, we learn much about the action of the mind from minds that are diseased—that is the minds of people whom we term "imbecile." Lastly, there is a vast mass of psychological material at large in biographies, novels, and other literature. In the department where our psychological knowledge is least scientific (i.e., organized) with regard, that is, to emotion and sentiment we find in contemporary novels especially a great amount of material waiting to be organized; but the question is so difficult that one despairs of ever seeing this done.

Psychology, in conclusion, is the organized knowledge of states of consciousness. With a definition of consciousness we need not trouble ourselves, but the following statement, while being scientifically useless, is quite sufficient for our immediate purpose:—Consciousness is what we have more and more as we awake from sleep, and what we have less and less as we sink into it.

Our Religious Faith.

The following bit of good work, viz., the issuing of a statement of "Our Religious Faith," for optional use in our Sunday schools, is now under consideration of the General Committee of the Manchester District Sunday School Association. Subjoined is the circular issued to the members of Committee. We take the liberty of publishing it in these columns to show our readers some of the practical usefulness of a Sunday School Association in providing such help for teachers and such needful guidance in matters of religious faith for the young people of our schools.

(Copy of Circular.)

MANCHESTER AND DISTRICT SCHOOL ASSOCIATION.

"Our Religious Faith."

A Statement recommended for use in Sunday Schools.

At a meeting of the General Purposes Committee, May 26th, 1913, the following resolution was passed:—

"That owing to the widespread necessity known to be felt by teachers in our Sunday schools for some form of words which will set forth in a general way the principal points of the faith taught in our churches, we recommend that the General Committee consider the advisability of issuing in leaflet form such a statement which could be displayed in the schools, or be used by superintendents and teachers."

On July 10th the General Purposes Committee appointed Messrs. J. H. Pimley, J. Wigley, Rev. J. Morley Mills, and the General Secretary to draft a statement.

The General Committee discussed the matter, September 29th, and passed a resolution "That the recommendation of the General Purposes Committee be agreed to."

The accompanying statement "OUR RELIGIOUS FAITH" is the total result of the suggestions and conferences of the four persons appointed to draft it.

It was necessary to bear in mind the following, viz:—

(1) To agree on what points should be included. (2) To express them with sufficient clearness to convey a distinct impression to the mind. (3) To make the wording flow smoothly for purposes of collective repetition. (4) To combine the whole to serve as a brief body of doctrine and statement of faith.

The General Committee on November 24th resolved:

"That the matter be deferred to the next meeting (Jan. 26th), and that the statement be printed and circulated among the members of this Committee together with an explanation of the steps which have led to its production."

It should be noted that the statement is only to be RECOMMENDED for use; that its use is, of course perfectly optional; and that its undogmatic character is properly indicated in the clause (11), in which openness to receive new truth and to go on to higher things is clearly expressed.

H. BODELL SMITH,
Hon. General Secretary.

OUR RELIGIOUS FAITH.

The Religious Faith taught in our Sunday school is this:—

1.—That THERE IS ONE ONLY GOD, the Father of all mankind, the Maker and Sustainer of all that is, who loves His children always, and is for ever good.

2.—That TRUE WORSHIP is to think reverently of God; to commune with Him in spirit and in truth; and to walk humbly in His ways.

3.—That PRAYER is communion with God, in thought or word or deed.

4.—That GOD SPEAKS to His children in the voice of conscience and the pure desires of the heart; in the laws of nature and the experiences of life; in the words and deeds of all good men; calling them to resist evil and to do that which is good.

5.—That REAL RELIGION is to enter into right relations with God and with man by keeping the two great commandments.

6.—That THE TWO GREAT COMMANDMENTS are these: To love God with all the heart and mind and soul and strength; and to love one's neighbour as oneself.

7.—That ALL MEN ARE BRETHREN, the children of one Father, made of the divine nature, designed for each other's help and joy, and to grow in righteousness and truth.

8.—That JESUS IS OUR NOBLEST EXAMPLE and greatest religious teacher; and that his Gospel is a sure guide to the truest way of life

9.—That THE BIBLE is a record of men's thoughts about God and religion; the best of all good books for instruction in righteousness

10.—That SALVATION is deliverance from sin and selfishness and every evil, and is gained by living a godly, righteous, and sober life.

11.—That Life is an ever-unfolding PROGRESS when the mind is kept open to truth, and the soul strives after higher things.

12.—That HEAVEN AND HELL are conditions in men's lives; that all men in time will learn to do right and enter into eternal life, and be happy in the love of God for ever.

AND I PRAY:—

That God will give me strength to keep me true to my belief, that I may practice the principles of my religious faith in daily life to all around me, in obedience to His heavenly will. Amen.

Lesson Notes on Unitarian Doctrine.

(By the Rev. J. PARK DAVIES, B.A., B.D.)

The word "Doctrine" in the title is used in the strict sense of teaching. The views put forward are no more than tentative, and must not be regarded in any way as final or authoritative. As Unitarians we have no creed, and yet in virtue of the spirit of freedom and tolerance that prevails among us we are in working agreement as to the essentials of our faith. The main object of the notes is to offer some help and guidance to Sunday school teachers. To reap the full benefit of them a great deal will have of necessity to be read between the lines. With the assistance of the references supplied with each lesson this ought to be an easy matter. The plan followed is that of "Our Religious Faith," compiled by the Editor and others for the Manchester District Sunday School Association printed in this January issue of the magazine. Cheap, concise, and convenient Text Books are: Herford's "Unitarian Affirmations," Savage's "The Passing and Permanent in Religion," and Hall's "Fifty Points in Favour of Unitarianism."

Statement I.. "That there is ONE ONLY GOD, the Father of all mankind, the maker and sustainer of all that is, Who loves His children always, and is for ever good."

JAN. 4th.—"ORIGIN OF THE IDEA OF GOD."

(Herford, pp. 3-11; Savage, pp. 79-80; Hall, Point V.) Scripture Reading, Acts XVII, 22-31.

1. Unitarians have sometimes been called agnostics, infidels, atheists. The terms are not synonymous, and they are none of them applicable to one who embraces Unitarianism. The very word Unitarian if it means anything means belief in God. That is the one foundation on which we build our theology and religion. Hence we make it the starting point of our teaching.

2. Belief in God is universal. So much, at any rate, we have in common with all others. Scholars now practically agree that there never has existed, as far as is known, a people without some conception of God. Within recent years students of comparative religion, historians, missionaries, travellers, and others have made careful inquiries in various directions, and they have all come to the same conclusion —that some kind of belief in God is general.

3. The universality of the idea is not positive proof of its validity. Still it is strong presumption in its favour. But denial of God is not without its difficulties, and they are probably greater and more numerous than those involved in our affirmation of His existence. If there is pain there is joy. If there is darkness there is light. The universe itself also has to be explained. Denial of God, of course, is not the same as the rejection of some man-made opinion about Him, and full allowance has to be made for variety of conception.

4. With regard to the source of the idea, we find there are various theories. It has been attributed to fear, credulity, ignorance, priest-craft, and reverence paid to ancestors and certain animals. These may help us to understand some of the forms of worship, but they do not, even collectively, offer a full solution of the problem. Belief in God is based ultimately not on tradition, or Scripture, or popular favour, or any other external authority, although they all may add corroboration, but on man's own nature. It is an intellectual, moral, and spiritual necessity. It is a demand of the mind, the conscience, and the affections.

JAN. 11th.—"EVOLUTION OF THE IDEA OF GOD."

(Herford, pp. 21-26; Savage, pp. 72-77, 89-90). Scripture Reading, Isaiah XL., 12-26.

1. If we look for uniformity of belief in God we shall meet with disappointment. Variety of form has always existed. It is difficult for us to place ourselves in the position of primitive man. His view of the world was probably what is called animism. Every object—animate and inanimate—possessed a soul as well as body. Out of this stage was developed gradually the classification into gods and demons. Later we have polytheism, monolatry, and monotheism. Monolatry means no more than the worship of one god, whereas monotheism means belief in the existence of only one God. Associated with the above developments we find magic, fetishism, idolatry, totemism, prayer and sacrifice. The most important of these will come under further consideration.

2. This great variety of form depends on many considerations. Among the most important may be mentioned climate, occupation, migration, mental and social status. The life of a people is usually reflected in the way it conceives its deity. Thus God has been called Shield, Rock, Refuge, Judge, King, and Shepherd. The name itself will often help us to infer the conditions under which it had its origin.

3. The name mostly favoured by Unitarians is that of Father. This was of frequent occurrence on the lips of Jesus. We accept it because it connotes the highest qualities with which we are so far acquainted. There is no relationship so tender and beautiful as that of a child to his parent. It is not the name that is important. We may use whatever term we like as long as it gives expression to the highest aspirations of which we are capable.

JAN. 18th.—"UNITY OF GOD."

(Herford, pp. 13-16; Hall, Points ii., vii., viii.; Savage, pp. 77-79, 83-87.) Scripture Reading, Deuteronomy VI., 1-15.

1. We are not so anxious to controvert the idea of the Trinity as to establish the idea of the Unity of God. We believe it is important that everyone should be satisfied in his own mind. There are many, how-

ever, who cannot imagine the least possibility of divergence from the more orthodox way of thinking. On this account it is thought Unitarianism is cold and withering. We reply that the one, indivisible and all-present God is for us as full of warmth and love as Father, Son, and Holy Ghost are for them when combined.

2. By affirming the Unity of God we sacrifice nothing that is essential to a spiritual religion, whereas we avoid not a little of the mental confusion implied in the notion of the Trinity. How God can be constituted of three persons and yet remain one is a mystery that baffles all attempts at solution. We fail to find in the Hebrew and Greek Text of the Bible not only the word Trinity but any clear support for the doctrine itself. The semblance of evidence which appeared in the A. V. has practically disappeared from the Revised Translation. The idea of the Unity of God, on the other hand, is strengthened by various passages in the Scriptures, and especially in some of the noblest utterances of Psalmist and Prophet in the Old Testament, and in the most authentic sayings of Jesus in the New Testament. What we know of the world of nature without as well as of our life within also points to the same conclusion.

3. Nor are Unitarians alone in accepting this view. The Universalists in America and several religious thinkers on the continent of Europe occupy very much the same position. There is a large number of Christians also in this country and elsewhere who accept the same doctrine of the Godhead, although they are not attached to our churches. Others have sought satisfaction in a policy of compromise. God, they say, is not a Trinity of Persons but of functions or activities. This differs really but little, if at all, from Unitarianism. Outside Christendom the idea of the Unity of God forms the central truth of, to mention only two, the Jewish and Mohammedan religions.

JAN. 25th.—"THE CHARACTER OF GOD." (Herford, pp. 2-3, 16-20; Savage, pp. 80-83; Hall, Points V. and X.). Scripture Reading, John XIV., 11-31.

1. What is of importance after all is not the language we use but the character with which we invest God. Yahweh was superior to Baal not in virtue of His name but in virtue of His worship. There is a sense in which the god of one can become the demon of another. God is revealed to us according to our several capacities. Much depends on our temperament, the clarity of our mind, the sensitiveness of our conscience, the integrity and childlikeness of our hearts. A pagan prostrate before his idol may be as devout as a Christian in his cathedral.

2. A question that perplexes most of us is the Personality of God. We can think of Him as power or force, but can we say that He has intelligence, love, goodness? In answer we can positively say that whatever God may be besides He is at least equal to the best that has been achieved by human development. He may be more, but He cannot be less than all we understand by personality. There is no reason why He should not be superior to us, only in an infinitely greater degree, as a father is superior to his little child. The kind of superiority, so far from implying alienation, serves to stimulate within us a growing desire for perfect communion with the Highest.

3. Whether God is omnipotent, omniscient, and omnipotent—all powerful, all knowing, and all present—are matters chiefly of speculative interest. Much depends on the meaning one attaches to the words. What we do claim with confidence is that God is just, merciful, and loving. Failing that He would soon cease to be an object of our trust and hope and adoration. Fatherhood expresses for us the most essential trait of God's nature, and whatever is out of harmony with that in life or religion we repudiate as unworthy of His character.

(Text books referred to can be obtained from B. and F.U.A., Essex Hall, London: Herford, 1s. 6d.; Savage, 6d.; Hall, 2d.)

Notes for Preachers and Teachers.

OUR FATHER IN HEAVEN.

Text:: Matthew 6, 9. "Our Father which art in heaven."

Our Father.

The Fatherhood of God with the Jews meant that He was Father to the Jews only, that they were his people.

But with Jesus it meant that God is the Father of all men without respect of persons, and that all are equally his children.

God is a spirit; man is a spirit clothed in flesh. God is the Father of our spirits.

But the Father is in heaven. Is heaven above the skies? Is God a distant God? Is he not everywhere? If he is everywhere and yet always in heaven—is heaven everywhere?

Heaven is not only above the skies.

Heaven is where God's divine order exists.

Heaven is in the pure heart, in the righteous soul of man; for there all is in a condition of order, agreement, harmony, peace, and therefore happiness, because controlled and regulated by the divine principle of righteousness. Wherever there is that condition there is heaven, and the Heavenly Father is there, in his heaven.

He is in the happy home,—made happy by the divine orderliness created by right relations, by loving consideration, and therefore the home made into a heaven, God's heaven, and the Father is there too in His heaven.

We can everyone of us make heaven. We can make it in the society, in the community.

If we have the heavenly conditions of God's beautiful order within us we carry heaven and heavenly influences about with us wherever we go, and where heaven is God is,—Our Father in heaven.

Moral Lessons from Jesus.

By M. E. THACKRAY, B.A.

IX.—HELPING AND HINDERING GOOD. Matt. XVIII., 5-7.

How you help people to be good.

1. By being good yourself. You know how baby imitates what you do. If you are rough and unkind he will be the same.

2. By trying to remember and speak of good actions. It is much nicer to come home at dinner time and say "Johnny Smith is a real kind lad. I saw him helping a poor lame boy to school," rather than remember some mean action.

How you hinder people from being good.

1. By being naughty yourself and thus setting a bad example.

2. By making fun of those who are trying to do right. Some rough irreverent boys laughed because Tom Brown closed his eyes during prayers. Tom was right, and they were trying to hinder him from being a good boy.

X.—FORGIVENESS. Matt. XVIII., 21-35.

A little girl after reading this story determined to keep a book, in which she wrote the "Times I forgive John" (her little brother). First John smeared her copybook as he was passing her. She forgave him, and wrote that down in the book. Soon, however, she happened to knock down John's castle of bricks and John was not cross—he forgave her. She thought it only fair to begin another page in the book with the "Times John forgives me." She soon found that both pages were about equally filled—John forgave her just as often as she forgave him.

We are all of us constantly sinning, and God forgives us. Surely WE ought to be gentle and forgiving towards those who displease us.

An old lady once said, "Two bears are needed in every house. They are "Bear" and "Forbear."

XI.—SERVICE. Matt. XX., 25-28.

It is greater to serve than to be served, for it makes us feel happier and truer boys and girls.

Don't you feel happy if you know you have been really helping mother or father or teacher? They will value your help far more than they would your stylish appearance in a motor car or a carriage.

God is pleased with all work well done. Story of two angels sent to earth, one to sweep a crossing, the other to rule a kingdom. Both did their work well, and God was equally pleased with them.

Sometimes boys think that workers are not respected and admired. They are wrong. It is noble and right to work and serve our fellows, it is dishonourable to be a "do-nothing."

XII.—DOING GOOD. Matt. XXVI., 6-13.

Try and imagine the scene of this story. How would the disciples be talking? Would it not be something like this?

"Whatever is this woman wasting such valuable ointment for? What good is she doing with it? What a lot of good she might have done with the money she gave for it," etc. But Jesus was pleased with the woman's deed. Why? She had done it with a heart full of love—in a loving spirit. It is the SPIRIT in which we do things that matters most.

You know the difference between a grumbling and a cheerful, a mean and a generous, a zealous and a loving spirit? To "do good" our actions must not only seem right but must be the outcome of a "right heart." Compare the story of the Widow's Mite.

Bible Problems.

Remember, the Bible is the best of all good books. It is the noblest collection of moral and religious literature in the world. The Truth it contains is God's Truth. But it was written by fallible and imperfect men who sometimes made mistakes because they knew no better. These mistakes have puzzled many people, and have caused much trouble to all who believed that everything in the Bible is God's word. Only when we believe in the Unitarian way, that the Bible is a human book written by men who could make mistakes, is it possible to straighten out the puzzles and to make all clear. Month by month the perplexing problems to be found in the Bible will be considered in these pages under the above heading.

Questions concerning perplexing problems are invited by the Editor, who will endeavour to answer each inquiry that may be made.

PROBLEM (1): The Creation in Genesis.

1. There are two different accounts of the Creation in Genesis I. and II. How is this accounted for?

2. In what particulars do they contradict each other?

3. In what particulars are they contradicted by Science?

4. How is the fact of mistakes in these Genesis accounts explained?

5. Have these accounts any kind of value? If so, describe in what sense they are valuable.

PLEASE NOTE:

Readers are invited to reply to these questions. Name, address, and age should be stated on each paper of replies sent in, just for the Editor's information. Two books "Open-Air Theology" (Van Sketches), and bound volume 1912 of the "Unitarian Monthly" will be sent post free to the writer of the best answers.

SUGGESTIONS INVITED:

Dear readers! This is your paper and you have an interest in increasing its usefulness. Any novel ideas and suggestions that will make this magazine more interesting and attractive in the Home Circle without departing from its propagandist and missionary character will be gladly welcomed by the Editor.

Memorial Sundays. By A. D. TYSSEN, D.C.L.

January 4 is noted for the following matters: The Western Unitarian Society founded in 1792; Archbishop Usher born 1580; Jacob Grimm born 1785, author of Fairy Tales, Teutonic Mythology, and other works; the Duke of Luxemburg, general of Louis XIV. died in 1695; Charles I. made an attempt to arrest five members of Parliament in 1642. In Chamber's Book of Days we find also under this day an account of the loss of one lifeboat and the exploit of another on the north coast of Wales.

The late Dr. Martineau died on Jan. 11, 1900, and Sir Hans Sloane died on that day in 1753. The last named had formed a scientific museum and bequeathed it to the public, and thus started the British Museum. It is also stated that the first lottery ever held in England was opened on Jan. 11, 1569.

The German Empire was proclaimed on Jan. 18, 1871. On the same day, in 1797, died Sarah, Countess of Exeter, who had been the daughter of a country labourer. It happened that the heir presumptive of the Earldom of Exeter had some family troubles, and solaced himself by changing his name and lodging in the cottage of a labourer in Shropshire. He married the daughter of his host, and did not disclose his position until he succeeded to the Earldom. Tennyson embodied this story in a poem called "The Lord of Burleigh."

January 25 has been chosen by the Church as the day for commemorating the Conversion of S. Paul. It was the birthday of Robert Burns in 1759, and of James Hogg, another poet, in 1772. It is marked as the date of the deposition of Edward II. in 1327; and it was the date of the marriage of Margaret, the daughter of Henry VII. to James IV. of Scotland, in 1503. This marriage led to the union of the two kingdoms, just a century later.

DENOMINATIONALISM.

We have no hesitation in declaring our confidence in the future of our denomination. We urge a strengthening and deepening of denominationalism among us. We are free churches. We need not be afraid of denominationalism. It is not necessarily sectarianism. Denominationalism expresses individuality; and it is good if the individuality is good, strong, purposeful, and sympathetic, contributing its own message, doing its own work for the uplift of mankind, working not so much apart from others and against them as with them. Our children do not love their country any the less when we teach them the larger human patriotism. And so with their church. Patriotism begins at home. Enthusiasm for religion begins in one's own fellowship. We do not find that the "detached and universal" Unitarians are of much use either to Unitarianism or to the cause of religion itself. We proclaim the importance of getting away from traditionalism. But getting away from traditionalism does not mean that we ought to forget our traditions, but only that we should not be bound by them. —Rev. Minot Simons.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

The Publications Committee are making a list of books for Sunday reading aloud to children. They will be grateful for suggestions as to the best books for this purpose from mothers of families where this good custom prevails.

Donations to our Francis David Memorial Fund, about which we wrote last month, are coming in one by one. We hope that the League may have reason to be proud of the sum it will send in presently to help our Hungarian co-religionists.

The League meeting at Nottingham was very well attended. It had to be taken short as it was sandwiched between the Sunday School Conference and lunch. But the Sunday school people were most courteous in keeping to their time, and we did our best to return their kindness by not keeping them waiting for their lunch. The League has as yet no branch in Nottingham, but the town was well represented in the chairman, Miss Winser, of the High Pavement Chapel. The Fellowship work of the League was the subject before the meeting. The working of this section was described, and instances given of the many ways in which it may benefit the women of our churches and thereby the churches themselves. It was urged that the women should co-operate with us, not only by sending in names of young women leaving home for distant places, but also telling us of Unitarian families who have settled down in the colonies or elsewhere, and who remembering the lonely lot of the stranger may be glad in their turn to make life in the new country a little less forlorn to other new-comers.

Mrs. Mackay, of Auckland, N.Z., testified to the value of the Fellowship in knitting our colonial congregations more closely to those of the same faith at home. She also expressed the indebtedness of her own church to the High Pavement congregation, from which had come more than one family to be faithful fellow workers among them there in Auckland. The President, Mrs. Blake Odgers, dealt with the home influence on the religious life of our young people, and showed that however much the League might try to help them to remain loyal to the faith of their youth, if they themselves did not care it was all of no avail if the young people themselves did not care about it. If the home influence had not worked in the same direction, so that even though in their new surroundings they shed some of the old home restraints they would still want to keep true to the old home faith. A vote of thanks to Miss Winser was moved by Mrs. Laycock, of Sheffield, and seconded by Mrs. Roberts, of Liverpool.

We are very glad to welcome among us the new Manchester Branch, the women of Upper Brook Street having lately decided to join the League.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Rev. W. G. TARRANT, B.A. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

KLEPTOMANIA AND DRINKING.

By T. D. CROTHERS, M.D., Hartford, Conn., U.S.A.

The use of alcohol either in so-called moderation or excess is an active and first cause of stealing and kleptomania. The disposition to take little things or even objects of some magnitude, regardless of any ethical rights or obligations, is not uncommon among drinking men and women. One of the common explanations is that alcohol in any form lowers the consciousness of right and wrong, duty and responsibility, and the person suffers from a psychic palsy of these higher centres; another is this, that alcohol has created a tumult of impulses that cannot be discriminated against or regulated, and impulses to steal, to prevaricate and to take advantage are most common.

It is a curious fact the thefts in department stores, particularly on bargain days, are traceable to men and women who drink. Many of them would not be considered drunkards, but simply wine and beer drinkers. They seem to possess an irresistible impulse to secrete anything that attracts their notice, and in the large centres men and women of this class are known to the shopkeepers, who watch them carefully and then send bills for what they are supposed to have taken, and in most instances the bills are paid promptly.

Kleptomaniacs exist in all circles of society, from the highest down to the lowest, and there is no doubt that alcohol in some form is responsible for a large number of cases.

A united meeting in connection with the National Unitarian Temperance Association of 200 children of eight Unitarian Bands of Hope was held at Essex Hall, London, on December 13th, Rev. W. J. Piggott giving the address.

The Rev. Dr. John Hunter, late of Trinity Church, Glasgow, has agreed to preach on Sunday morning for the University Hall Congregation (Unitarian), London, from the third Sunday in April to the end of July next.

Contributions of goods from 20 branches of the Unitarian Women's League were sent to the Bootle Bazaar.

Lord Holland, in a letter to Lord John Russell in 1828, declared: "A Unitarian is, generally in talent, and always in stoutness, a match for two of any other denomination."

A SUNDIAL MOTTO.

Hours fly, flowers die;
New days, new ways, pass by.
Love stays.

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. HILL, 36, Heath St., Hampstead, London, N.W.

The following from a Postal Mission correspondent in Germany, received by an American P. O. Mission, shows the sort of work that is being done:—

"In sending your Unitarian literature, you expressed the wish, after careful reading, to hear my opinion, which I gladly give, as I agree fully with all the ideas expressed.

"I lived twenty-seven years in a small town and was driven out of the church by the extreme orthodox views of its minister. Remain in the church as an example to others—which was the advice of many of my cultured friends—I could not, nor could I receive communion from such a narrow-minded and dull man. A friend (who as daughter of a liberal-minded clergyman had never experienced this inner struggle, but in whose position as teacher had to be more restrained than I) advised me to accept communion silently from our minister, with my own interpretation, but my conscience would not allow me to do that. So I stood independently in our little town, where custom and good taste obliged one to be loyal to church and pastor. I took much courage to stand thus independently. Every one knew the stand I had taken; even the minister showed me plainly his disapproval. The Egidy movement helped me on; the literature of the liberal faith became known to me, especially Chadwick's 'Religion without Dogma,' which was one of my favourite books. Nearly thirteen years ago I found fine opportunities, through the lectures of Profs. Bousset, Heitmuller, Otto, and sometimes also ministers like Traub, Dorries, Chappuzeau, among others, from other towns, to develop, so that in time I came to definite views which in the main are Unitarian. I have joined the 'Protestantenverein' and a local group which call themselves "Friends of Evangelical Freedom," and their writings are my spiritual food and inspiration. The ministers and theologians here certainly preach differently than my former minister, but they often think it wiser to take a middle course; but I do not believe in that method, for by so doing we do not progress. I delight in the men who come out openly, and the writings I like best are those that stimulate us to give up halfway methods. The church to which I belong has a young minister who does not seem to me to be sure of his convictions. I pity him in his indecision, especially when one sees how outward influences are helping him. This eager, live man throws himself into social work, even beyond his strength. That work has always appealed to me strongly. This work ought to be a matter of course to ministers, but it is not sufficiently so.

"Would that I could go deeper into Unitarianism, and for that purpose I wish to subscribe for your paper 'Der Freiprotestant,' and enclose one mark and stamps for four numbers, and would like also to have the pamphlet 'Unitarian Christianity,' a sermon reached in 1819 by Dr. Channing.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

To all our readers: A BRIGHT AND PROSPEROUS NEW YEAR.

NOTICE TO SUNDAY SCHOOLS: Superitendents and Teachers should please note, that PRIZES AND CERTIFICATES are offered to all scholars who will enter for EXAMINATION in the "Lessons on Unitarian Doctrine," which commence in this January number, and who pass such examination creditably. The Lessons will extend through the year, and arrangements will be made for the Examination to be held at each school in January, 1915.

The offer is also made to all young people who are not able to attend a Sunday school. If any such enter for Examination suitable arrangements will be made for them.

This offer is for the special missionary purpose of promoting a more thorough knowledge of Unitarian doctrine in the minds of our young people.

The following bequests from the late Alderman William Healey, of Heywood, are announced: £500 to the Heywood Unitarian Chapel and school, £500 to the Unitarian Home Missionary College, Manchester, and £400 to the N. and E. Lancashire Unitarian Mission (Association of Churches).

The Council for Christian Witness on Social Questions has issued a manifesto to Churches urging advocacy and practical support of the principle of a living wage.

The Unitarian Van Mission reports that 470 meetings were held during its 1913 season, with a gross attendance of 131,485, an average of 279 per meeting, at a total cost of £800, which works out at £1 14s. 0½d. per meeting. Could such a Mission be worked at less cost than that?

A new organ has been erected in the Old Meeting House, Coseley.

The London Sunday School Society held a meeting of London Teachers and Elder Scholars of Unitarian Schools, at Essex Hall, Nov. 22nd, attended by about 300.

The S. Cheshire and District Association of Unitarian Churches and Schools held its autumnal meeting at Nantwich, Nov. 19th.

The Oldham (Lord-street) Unitarian Church celebrated its centenary November 22nd, when three stained glass windows presented by Mr. and Mrs. J. T. Taylor were unveiled.

At Balham the Sunday afternoon addresses by Rev. Dr. Moritz Weston have brought good attendances, and there seems to be a prospect there of a new Unitarian movement.

From the biography of Florence Nightingale, recently published, the author, Sir Edward Cook, makes it clear that she held true to the Unitarianism in which she had been reared. "She differed widely from the doctrines of the (Anglican) Church."

The Autumnal Meetings of the British and Foreign Unitarian Association and other Denominational Societies at Nottingham, Nov. 26-27, were well attended. A very cordial welcome was extended to the Secretary, Rev. W. Copeland Bowie, on his return from Canada.

The Annual Meeting of the Scottish Unitarian Association, which was its centennial, was held at Edinburgh, Nov. 22nd, followed by a conference.

The congregation at the Gravel Pit Chapel, Hackney, London, have opened new school buildings under the name of "Aspland Hall," at a cost of £2,200.

The Rev. W. T. Bushrod, on behalf of the Missionary Conference, has visited the Unitarians at Douglas, I.O.M., and conducted a Sunday service. By invitation he also addressed the Douglas United Methodist P.S.A. Brotherhood. Mr. Bushrod lectured also on Monday night, and baptised three adults.

The Sheffield and District Unitarian S.S. Union held its quarterly meeting at Mexborough in December.

Miss M. Sale, Secretary Unitarian Band of Hope, Northampton, is now elected President of the Northampton Band of Hope Union.

Bazaars and Sales of Work have been held and realised at the following places:—Yorkshire Unitarian Union, Leeds, £1,000; Altrincham, Dunham-road Chapel, £1,150; Bootle Church, £520; Ilford, £250; Wood Green, £130; Chorlton, £110; Stockton-on-Tees, £85; Burnley, £60; Plymouth, £40; Poole, £20; Padiham, £234; Preston, £62; Accrington, £35.

MINISTERIAL CHANGES.—Rev. G. Maurice Elliott appointed to Effra Road Chapel, Brixton, and began duty Dec. 7th; Rev. W. J. Piggott, welcomed at Stamford Street Chapel and Blackfriars Mission, Nov. 20th; Rev. W. H. Lambelle, resigned, Middlesbrough; Rev. J. P. Davies, B.A., B.D., welcomed at Nantwich, Nov. 19th; Rev. Chas. Roper, B.A., appointed to West Kirby Unitarian Church; Rev. D. Delta Evans, appointed, Woolwich Unitarian Chapel for six months; Mr. L. Redfern, M.A., of Unitarian H.M. College, now studying at Harvard, U.S.A., appointed to Octagon Chapel, Norwich.

DEATHS.—Mrs. John Agate, of Dover, at Beeston, Notts, November 22nd, 79; Mrs. H. Crane Walton, Ashton-on-Ribble, November 24th, 83; Rev. Jenkyn Thomas, Glossop, November 30th, 48; Susan C. Dye, Seven Kings, London, November 29th, 78; Miss Ada Hollins, Birkdale, Southport, November 26th; Mrs. Alfred Collier, Snaresbrook, Dec. 7th, 81; Mrs. Hy. Rutt, of London, Dec. 7th, 73; Rev. W. J. Clarke, of Hurst Street Mission, Birmingham, Dec. 7th, 70; Miss Eliza Beattie, Guildford, Nov. 26th, 40; Mr. C. P. Porter, Colyton; Mrs. John Thornton, and Mrs. Newbould, Hunslet; Mr. James Smith, Cheadle Hulme, formerly of Crumpsall, Dec. 9th, 79.

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

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FROM THE EDITOR.

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[No. 2]

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